A

SERMON

Preached at the

FUNERAL

OF

Mr. Jos. Glanvil,

Late Rector of BATH, and Chaplain in Ordinary to His Majesty: Who dyed at his Rectory of *Bath*, the fourth of *November*, 1680. and was Buried there the Ninth of the same Month.

By *Jos. Pleydell*, Arch-Deacon of *Chichester*.

LONDON,
Printed for *Henry Mortlock* at the Sign of the *Phœnix* in St. *Pauls* Church-yard, and the *White Hart* in *Westminster-Hall*. 1681.

Revel. XIV. Ver. 13.

And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.

THe more attentively we consider the Christian Religion in any of its parts, we find greater grounds for the confirmation both of its Author and excellency; so infinitely does it surpass all those writings of that nature, which the great Sages of the World, have, with so much superciliousness on their part, and admiration from their respective followers, I may add too (all things considered) not without meriting due praise from us, delivered to their Scholars.

And this will appear evident and undeniable if we but parallel them in any of the chief heads; for instance, in the *principles* upon which our Religion does proceed, the *precepts* it contains, and the *rewards* it appoints; which division will comprize the summ of what we profess: In all which the great Masters of Heathen wisdom, do plainly discover, either a great deal of Ignorance, or

malice, in prevaricating that light they had reflected upon them from Jewish tradition, so that it may be well doubted whether their Symbolick Divinity were not design'd rather to conceal their own Ignorance in what they pretended to, than to secure the rites and mysteries thereof from the vulgar's profanation. For example:

1. Take first the *Principles*, those truths that are the Basis and foundation of our Religion; such as are the Being and Nature of God, the Creation of the World, the Fall of man, and his Redemption by a *Messias*, the Immortality of the Soul, and the Resurrection; 'tis plain the whole Philosophick world had none, or but a very imperfect knowledge of almost all of them; However some, of their lavish Charity, have endeavour'd to squeeze as much from their writings: Nay, that they were not without some knowledge of our greatest Mysteries, *viz.* of a *Messias* under their *Daimon-Latria*, and even of the Trinity in *Plato's* Triad, and the Resurrection of the body, under the Indians *Palin-genesis*: But no body that has any veneration either for the Scriptures, or but for Truth in general, but must see and acknowledge that all this is but tortur'd from them.

Nor may we deny this further, that whatever Notions of this kind they had, were but traditional

nal in reſpect of their Origine, and conjectural in reference to their ambiguity and uncertainty.

2. The like is to be ſaid of their *Rules* and *Precepts* of virtuous living. For we may not detract thus much from them, that they have recommended many excellent Inſtitutes to their Sects. You ſhall collect among them many very admirable ſayings, ſuch as theſe;

To know our ſelves; to abſtain from vice; to bear afflictions: to do juſtly, and ſpeak truly ἐξ ὅλης τῆς ψυχῆς. *do as we would be done by*; and many more.

Indeed for that kind of Divinity which was deducible from the Rules of common prudence and obſervation, and depended not chiefly or ſolely upon Divine Revelation, they have done extraordinary well: And if they had not furniſh'd us with ſo many famous examples of Vertue too, it would not reflect ſo much upon the Profeſſors of Chriſtianity, which in the ſpirituality of its precepts has as far exceeded all that they have writ, as ſome of their Lives have moſt of ours; though that be not to be imputed to our Religion, unleſs it were juſtly chargeable upon the vitioſity or defect of its Principles or Rules.

Thus miſerably however do we compenſate the Divine culture; and as if Nature abhorring ſo great a diſparity betwixt mankind, would thus ballance

lance the Heathen with the Christian World; by oppoſing their Imperfect Knowledge, but ſeverer Vertue, to our diviner Laws, but greater licentiouſneſs in Practice: Many of them having, by as great proportions exceeded us in their endeavours after goodneſs, as we do them in the knowledge and other means of it.

3. Laſt of all (which brings it to our preſent ſubject) Chriſtianity propounds nothing but upon the faireſt and ſureſt *encouragement* imaginable. For the happineſs of our Religion is both tranſcendently ſuperiour to their diſcoveries and accompts of it; and then alſo we are ſufficiently and unqueſtionably aſſur'd hereof, *i. e.* 'tis not recommended to us upon plauſible perſwaſions and inconcluſive arguments, but in the genuine ſence of St. *Paul*'s expreſſions, 1 Corinth. 2. 4. *in demonſtration of the Spirit and Power.*

So that we ſee there is a kind of peculiar excellency in the Holy Scriptures, above all the Syſtems of the greateſt Moraliſts; the foundation of our Obedience being laid upon clearer and better principles, the practice of our obedience being carried higher by the ſpirituality of its commands, and the rewards of our obedience being incomparably greater, than what we can conceive, much leſs could they promiſe or beſtow.

'Tis

'Tis the laſt of theſe that is contain'd in the Text, and for which I am to be further accomptable to ye in the proſecution of the words I have read. *And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed,* &c. Wherein we have theſe following particulars principally to be obſerved.

1. The happineſs of good men deſcrib'd by its *general nature*, they are *bleſſed*, and by its integral parts, they *reſt from their labours, and their works do follow them.*

2. The *Security* and *Evidence* upon which this happineſs is promis'd and aſſerted, *yea ſaith the Spirit.*

3. The *time* of its *perfection* and accompliſhment, partly in this life, but not fully nor completely till death, *ſaying, Bleſſed are the dead that dye in the Lord.*

4. And laſtly, the *Influence* which the conſideration of theſe premiſſes ought to have upon us, both in Life and Death, in reference to Obedience and Patience. And

I. To begin with the *deſcription* of that happineſs, thoſe rewards, which are propounded to us for the encouragement of our Obedience and Patience: Which are ſo great, that I am utterly ignorant by what meaſures to deſcribe them to ye.

The

The nature of that Celeſtial bliſs as far tranſcending all our preſent felicities, by which we ſhould judge of it; as it does the very capacity of our meriting it.

Sir *Francis Bacon* has obſerv'd, We can have but a very imperfect accompt of thoſe things, which receed any whit near thoſe extreams of *Nothing* and *Infinity*: becauſe either by their parvity or immenſity, they elude or confound our knowledge.

And eſpecially the latter, which choak the underſtanding; and is like the beholding of the Sun, whoſe light and luſtre, by which we diſcern other objects, marrs, and dimms our ſight.

Such is the tranſcendent excellency of our future bliſs, at once the delight and amazement of our Intellectuals.

In the deſcription whereof our higheſt expreſſions are ſo far from being hyperbolical, that they amount but to a *Litotes*; ſo that after our utmoſt endeavours we muſt content our ſelves with St. *Pauls* account of it, in his Firſt and Second Epiſtles to the *Corinthians*, his ἂν ἀνήρ, and his ἂν ἐξὸν λαλῆσαι, *unutterable*, for that I take to be the meaning (and not as we render it *unlawful*) of ἂν ἐξὸν, and alſo *unconceiveable*.

1 Ep. c. 2. v. 9.
2 Ep. ch. 12. v. 4.

So

So inevitably ſhould we diminiſh the Glory of Heaven, by any expreſſion, illuſtration, or parallel whatever.

Which happineſs of ours conſiſts of, and is integrated by theſe two parts.

The total privation of all evil.

And the aggregate enjoyment of all good.

Both which as they are neceſſarily requiſite to the nature of the thing, ſo are they contain'd in the very notion of the word.

For as the plurality of the Hebrew word אשרי [*Aſhrei*] *oſtendit omnigenam beatitudinem*; ſo more expreſly does the Etymology of the Greek word anſwer hereunto, μακάριος either from μὴ κὴρ immunity from evil, or μέγα χαίρων extremity of joy; and accordingly 'tis deſcrib'd in my Text, firſt Privatively, and then Poſitively.

1. For the *privative* part, *Reſt from their labours*, or which is all one, Immunity from Evil, by which this happineſs is oft-times deſcrib'd: for though the privation hereof ſimply and abſolutely ſignifie no part hereof, the abſence eſpecially; for by that reaſon you might call a ſtock or ſtone or any other inſenſible creature happy, as by the other a Horſe or Dog might be ſaid to be ſo when dead: yet inaſmuch as it is more than a negation, namely the being deliver'd from a world of miſery wherewith we are now infeſted, and more

which we had deſerved, and were once obnoxious to, which we alſo then behold in others of the ſame make and nature with us; the contemplation hereof, by which it ſo widely differs from both the Inſtances, muſt needs fill our mind with an ineffable delight and ſatisfaction.

Or at leaſt if this indolency be no part of our happineſs, yet is it ſo abſolutely needful to it, that we cannot tell well how to conceive of it without this; and much leſs can ſuch a thing be as perfect happineſs and degrees of miſery conjoyn'd together.

Nor did ever any Sect of Philoſophers think otherwiſe, but thoſe ſullen and ſelf will'd Stoicks. That ever any body ſhould be ſo mad to cry out in the extremity of pain and miſery, *Quàm ſuave, quàm dulce hoc eſt, quàm hoc non curo!* And I cannot but laugh at *Poſſidonius* his Rant, *Nil agis, O Dolor*, &c.

There are divers inſtances of ſuch who have born moſt exquiſite miſeries even to admiration, as well out of a kind of hardineſs of nature, as greatneſs of mind; and in that they were leſs miſerable than the delicate and impatient: but whence was it? either from neceſſity, or hope, or both; this is Chriſtian-like, but that is bruitiſh, if it were ſufficient without t'other, but 'tis not, for perpetuity would certainly render any evil intolerable.

So

So that we are ſo far from being completely happy as long as any diſeaſe or inquietude of mind or body does attend us; that the hope of being delivered is the only argument that can afford us any ſolid and rational comfort in our afflictions: For as to fatality, *hoc ipſum eſt*, ſaid *Auguſtus* when one urg'd it; and for the diſeaſe of Impatiency, 'tis (as one has excellently obſerv'd) no proper conſideration of comfort, but only an art of managing our trouble; ſo as not to make it greater than really it is.

2. The other part of our happineſs, and indeed the main, we call *poſitive*, and conſiſts in the enjoyment of all good; and is what St. *John* intends by *their works following them*; i. e. they ſhall then receive all thoſe glorious rewards that God has promis'd to good and righteous men for all their ſervice and obedience We ſhould in vain go about to recount them, they are ſo many and ſo great.

In two things the Scriptures chiefly place it; in the *viſion*, and in the *fruition* of God. *This is life Eternal*, ſaith this very St. *John* in his Goſpel, *to know thee the only true God, and Jeſus Chriſt*; and again in his 1 Ep. Ch. 3. v. 2. *It doth not yet appear what we ſhall be; but we know that when he doth appear we ſhall be like him, for we ſhall ſee him as he is.* The other is call'd *the being with Chriſt*, and the being

Joh. 17. 3.

Phil. 1. 23.

ing *united* to him. St. *John* 17. 21. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* But this is not to exclude the other instances of our happiness, indeed it comprehends all the rest.

For what are all the pleasures and contentments of the World, but as so many rays of that Sun and emanations of that fountain?

They are all contain'd with much more perfection in God, than they were created in their own natures: Whereupon it follows that they which are admitted into his presence, have all the goodness and perfections of all the creatures in the world united in God.

So that whatever can delight either body or mind, there it is; nor will there be any room to wish for or imagine more than what we have; there being in him (as an ingenious man expresseth it) such a various Identity, that the fruition of him at once satisfies and creates desires, that without satiety, this without disquiet.

3. To which if we add the *eternal duration* of this state, we attribute unto it a kind of complication of Infinities, a potential Infinity in the subject, actual in the object, and eternal in the continuance of it:

Which single consideration is sufficient to advance it to an infinite preference above all earthly

ly things imaginable; becauſe theſe things being founded in matter, and that being in continual flux and motion, here can be nothing permanent and laſting. Nor indeed would that be any addition to our preſent felicity. 'Tis variety that makes theſe things appear excellent; their mutability, is both the life and death of all preſent delights.

A few repetitions make us abhor our food; in leſs than a night and a day we grow weary of our Beds; and 'tis ſo in all the other inſtances of our Nature, and 'tis more ſo in thoſe of our corruption.

But 'tis otherwiſe in the attainment of the ultimate end, where all our appetites are arreſted and detain'd.

Indeed we no ſooner experience theſe things in the fruition, but we ſtraightway nauſeate them; finding them ſo pitifully allay'd with mixtures of evil, and prove ſo miſerably ſhort of what we deſire and expect from them. But 'tis otherwiſe there, the excellency of thoſe Celeſtial Objects will diſappoint our expectation by their tranſcendency, as much as in all other fruitions their emptineſs is wont to do.

So that Eternity, though but a circumſtance which does only ſuperinduce a kind of extremity or perfection to what it is conjoyn'd with; and

may

may as well be drawn in to enhanſe our miſery, (for what more than this makes the condition of the damn'd ſo horribly dreadful, whereby they are excluded from all hope, the very ſeed and loweſt degree of felicity?) Yet is it ſo neceſſary to what we are ſpeaking of, as that without it thoſe joys of Heaven, though otherwiſe abſolute and infinite, would ſuffer a contradiction, and become imperfect: And that not only for the future, but the preſent, by introducing ſuch paſſions as muſt needs debaſe and allay the higheſt delights.

So that by being thus ſecur'd in the poſſeſſion of our happineſs, we receive thereby an unſpeakable addition to it.

II. Proceed we next to ſhew you the *Security* and *Evidence*, upon which this happineſs is promis'd and aſſerted, and whether it bear any proportion to our duty and the *Rewards* of it, for ſo we are allow'd to call them; though not upon the account of merit, yet by reaſon of their neceſſary connexion with, dependance upon, and that kind (ſuch a one as 'tis) of proportion they bear to each other.

There is a two-fold evidence God Almighty has given us, for the ſtrengthning of our hope, and confirming of our faith, in the belief and expectation

expectation of the other World. The first *moral*, grounded upon the testimony of the Spirit; the other I call *natural*, and is grounded in the things themselves.

1. The first evidence of our future bliss, is the testimony of the Spirit, expres in the Text, *Yea, saith the Spirit.* But then we must have a care of what kind of Testimony of the Spirit we understand it: for, understand it as 'tis vulgarly taken, for some act or operation wrought in and upon us, besides the Enthusiasm of it, fain would I be satisfy'd, what validity can there be in such a testimony, as it self needs something else to confirm it? for so this testimony of the Spirit is to be tryed by its concordance and agreement to the word of God: nor do I know any other way to distinguish it from a motion or suggestion of the Devil's besides. And though to err thus in this single instance may not be very pernicious, for I am not mighty solicitous, how it was wrought, so there be a firm persuasion in us of this truth; yet in other cases I know how dangerous it is, nor is it safe in this, for it leaves a passage open and unguarded to down-right Atheism.

By the testimony of the Spirit therefore I understand the word of God, or the Scriptures as made known and prov'd to us to be deriv'd from this Divine Spirit, which we may call the outward

ward teſtimony thereof: for though St. *John* knew this by the other way, as moſt certainly all others did who received any Revelation; yet never was any other than the perſon himſelf aſſur'd that way.

Nor do I make degrees of more or leſs certainty in the way or manner of the Spirit's revealing a thing; for the Apoſtles were as well aſſur'd of the infallibility of their doctrine before they wrought any miracles, as we are by them: but we were not nor could be ſo.

But this notwithſtanding, in reſpect of us we muſt admit of ſuch degrees; for no body I hope will be ſo blaſphemous to equal ſuch private dictates they have in their own breaſt to the divine authority of the Holy Scriptures.

So then I make this to be the *moral* evidence of future happineſs: God hath ſaid it in his word. And this I call a *moral* certainty, not in oppoſition to divine and infallible; as they are ſometimes contradiſtinguiſh'd; but only to natural: for we can deſire no greater evidence, we cannot have a higher confirmation of any truth, than the veracity of Heaven to atteſt it.

I do not know any propoſition that carries greater ſelf-evidence than this, That God ought to be believ'd in what he ſays; and therefore though we may queſtion the truth of the Revela-

tion,

tion, 'tis impoſſible to do ſo of any thing we acknowledge to be ſo revealed.

So that the ſtreſs of this point lyes upon that great and neceſſary *præcognitum* in our Religion; namely, the Divine authority of the Holy Scriptures. Upon which poſtulate if we proceed, there is as great certainty of the truth of this propoſition, That good men ſhall enjoy eternal happineſs after this life; as if we ſhould again hear that Daughter of voice, and God himſelf ſhould ſenſibly atteſt it.

2. But there is another ground or evidence of our future happineſs which I call *natural*, becauſe it depends upon that Intrinſick Relation and conſent there is between goodneſs and it; the difference between them being only in degree, like the dawning of the Morning to the luſtre of the Noon. For what is it to be happy but to be united to God? and what does unite us to God but Love? and what is the love of God but Religion? And if you remove but all inward imperfections, and all outward impediments, there remains no difference at all. So that Virtue and Piety do not only diſpoſe and prepare us for Heaven and Salvation, but we thereby receive and experience the very beginnings and anticipations of it.

And though in respect of the mutability of our will and affections toward God and goodness in this world, we cannot be infallibly assur'd of it as to our own particulars; because every alteration in the one produceth a like answerable effect as to the other: Yet in the general we may, even from hence, be very well assur'd hereof; because there is nothing more requir'd to the compleating of our essential happiness, than an advance and progression in the same vertuous tract.

And however it looks in a Divine, if we will speak rationally to the thing, we must allow the love and hatred of God to be the true natural causes of our salvation and damnation, even of their very eternity; it being naturally impossible to be other than happy while we love God, and contrariwise if we hate him; and this is the only instant cause of its continuation through all the durations of Eternity. And to remove your astonishment, see, how in this lower world, many stupendous and admirable works are daily produc'd which were mean and unnoted while they lay hid and contain'd in the seminal beginnings; after the same wonderful manner by divers minute gradations does this divine Creature grow up from its first formation in our trembling and unstable desires, to the

the ſtature and perfection of Everlaſting Glory.

And yet there remains leſs doubt if we take in the Conſideration of the Divine nature. How elſe will you vindicate the Juſtice of God in all the odd and confuſed occurrences of this World? Where's your infinite goodneſs and bounty, that ſuffers its ſervants always to be neglected? what will become of an almighty and omniſcient Juſtice if ſinners are never call'd to an accompt? Or one, or t'other cannot be.

III. 'Tis true indeed the compleating of this bliſs (which brings us to our next head) is neither promis'd, nor to be had in this life. 'Tis at *Death* theſe rewards become due and payable.

——*Dicique beatus*
Ante obitum nemo, ſupremáque funera poſſit.

It has been the conſtant method of Divine providence, to cauſe the moſt excellent things to follow and ariſe from the moſt uncouth and unlikely. Thus in the Creation order ſprings from confuſion, and the Light is made to attend the darkneſs.

Contrary to the methods obſerv'd by Nature, where the cauſes are ever more worthy

than their effects from their first beginning downward.

Now as he is pleas'd to transcend and deviate from the tracts and capacities of natural Agents, thereby to assert his Prerogative, and render his omnipotency more conspicuous to the world: So is he no less delighted to use the same recesses in displaying his Grace; evermore ushering in his mercies with the Black Rod, thereby inhansing and endearing our subsequent refreshments.

And though the goodness of those celestial inhabitants, and the happiness of their condition, need neither foyl nor artifice to render that or their acknowledgements of the Divine favour greater: Yet however if we consider these things as a reward and incouragement of our obedience, the proceeding thus is but regular and necessary; that we should do our work before we receive our wages, and finish our undertaking, before we demand satisfaction.

Earnest and Security Heaven has vouchsaf'd us, but to depositе the whole in hand, this were, not to encourage but bribe our Obedience. This were to destroy Morality, and turn Vertue into Nature.

Nor

Nor yet is the Divine goodneſs leſs communicable in this life, but we are not ſo capable of receiving it.

For look as in Nature neither the ſingle excellency of the Object or the Agent alone is ſufficient to produce any notable effect, but both are requir'd: So likewiſe in Religion, all the effects of the divine grace and bounty (though that be free and infinite) are limited and determin'd by our capacities and reception.

So that while our Appetites, thoſe σκεύη ἐπιθυμίας, as they are call'd in Scripture, that are to be the receptacles of all this Glory, are, either repleniſh'd with the vain and ſinful objects of this Life, or, are ſtraitned and contracted by the weakneſs and imperfection of this dull and lumpiſh matter, they muſt be rid of the one and deveſted of the other, and then, we ſhould be inſtantly happy.

You have ſeen the happineſs of the Chriſtian man; there are indeed encouragements of another nature, namely, earthly bleſſings and temporal rewards, our whole preſent intereſt, unleſs it happen to interfere at any time with the other. Religion has deſcended to the ſecuring of theſe too, and that not only by moral deſignation, but by a proper and natural efficiency; ſo that we cannot better proſecute our preſent intereſt,

reſt, than by the methods of Religion. And by this gracious and happy complication of the τὰ Θεῦ and the τὰ ἡμῶν together, they are made to become helpful and aſſiſting to each other, ſerving reciprocally as a means or motive either to other.

But this encouragement is neither proper nor adequate to Chriſtianity; ſince it may be as well purſu'd by natural, as by divine rules, better perhaps by diabolical arts than either, nothing experimentally ſo inriching men, as ſordidneſs, oppreſſion, and other violences and frauds. The Devil in all likelihood, giving the faireſt proſpect, and moſt likely poſſeſſion of the Kingdoms and glory of this world.

But they are things, I have ſhewn you, of a nature infinitely more ſublime, that Chriſtianity propounds to its obſervers; The rewards of our Religion, exceeding as well the capacities of our Nature, as all thoſe other things. To the attainment whereof, as all vicious practices are extremely contrary; ſo have all the others Philoſophick tranſactions been miſerably vain.

Some weak and glimmering light the Heathen had of theſe things; which it is not certain whether they collected from ſome fragments of tradition, or extracted from the principles of natu-

natural reaſon; but which way ever it came, it was ſo weak and imperfect, as ſerv'd to ſhadow, not help to diſcover, but eclipſe the tranſcendent excellency of that State; till, as the Great Apoſtle of the Gentiles ſaith, *Life and Immortality were brought to light by the Goſpel.* 1 Tim. 1. 10.

And indeed without this all other propoſals were unſuitable to its profeſſors, and diſproportionate to the difficulty and ſeverities of Religion. *Cicero* ſaith, "None ought to be deem'd "a vertuous or a juſt man, that will be allur'd "or affrighted from his duty, by any advan- "tage or diſadvantage whatever: But who, trow ye, would abide both theſe, upon no other conſideration, than barely to have acted according to the ſentiments of right Reaſon, or in hope to acquire an inſignificant fame of Vertue, of which they could have no knowledge or remembrance after death?

And for this cauſe I judge the Stoicks more abſurd in their morals, than the Epicureans, conſidering the principles that is upon which they built. For 'tis the premiſe and not the inference of theirs, that's ſo urg'd by the Apoſtle, *Let us eat and drink*, 1 Cor. 15. 32. But now the Chriſtian Religion propounds ſuch overtures to our Obedience and Patience,

as

as may juſtly and reaſonably encourage us thereunto.

IV. For a Concluſion, let us take in the Importance of that Phraſe of [*dying in the Lord*] which relates primarily to Martyrdome; but muſt alſo be extended to as many as live and dye in the faith of the Holy Jeſus.

The reſult of all is this: That we would ſo conſider this happineſs, as every of our great intereſt, that we forfeit not our propriety therein, by a vicious and ſinful life. There's nothing elſe can render it hazardous or doubtful, but that, which indeed in the very nature of the thing renders it impoſſible. Let us not repeat *Eſau*'s folly, ſell our birth-right for a trifle; and for the ſake of ſome pitiful luſt proſcribe our ſelves out of our celeſtial inheritance.

Neither let us contemn our happineſs for being feaſible. Were wilful poverty and certain Martyrdome, part of our duty, and inſeparable appendages of our Religion, there is tentation enough in the propoſals, to make us conflict with the greateſt difficulties, and overcome them.

When Chriſtianity was thus attended, and had nothing elſe to recommend it ſelf to the world, beſides the reaſonableneſs of its injunctions,

ons, with what holy violence did thoſe bleſſed Saints ſtorm Heaven, and with a ſtrange eagerneſs purſue Martyrdome! But now as if the fervour of our Devotion were only kindled and maintain'd by *Antiperiſtaſis*: Now I ſay the Impediments are remov'd, and Religion is become a part of our Civil obedience, and made neceſſary to our ſecular intereſts, and guarded with a great many other temporal Phylacteries, men are yet more hardly wrought upon to be Religious, the conſideration of a ſingle luſt ſhall be able to weigh down all.

And if any would ſeem to have a greater zeal for it than ordinary, as if they were in love with the troubles of Religion, and not the thing; they ſuffer their heat to ſpend it ſelf in little piques and contentions, and about things of none or ill moment, in maintaining of parties, and oppoſing their Superiours, and not in Devotion, Obedience, Charity, Humility, and the like, as they ought.

In ſhort, Chriſtians, let the thoughts of this bleſſedneſs, excite our affections Heaven-ward, and quicken our endeavours: Let it animate us againſt all difficulties, and buoy us up above all adverſities; Let it cheer us in our duty, quiet us in affliction, and comfort us in death. That ſo living unto Chriſt, we may

at last dye in him, and in the end be for ever blessed.

And now to accommodate all to our present case. It has pleas'd God to take away this extraordinary man, for such, considering all things, we must needs allow him; and because 'twas somewewhat early, I think of Dr. *Hammond*'s notion of ἀπὸ in the Text, the sooner the better, the better for him, no doubt.

I had once thought to have given you his Character, but I am not asham'd to tell you, I found me not able to do it worthy of him. And calling to mind a saying of one of the Roman Historians, I soon desisted from any further attempt of it; who when he was reckoning up some of the great men of that age, *Virgil* and *Ovid*, *Livie* and *Salust*, and going to commend them, stops, and concludes thus: "But of men of Eminen-"cy, as their admiration is great, so is their cen-"sure full of difficulty.

As to those Relations that are more nearly interessed in this solemnity; I would beseech them to remember, that all Indecency and excess of Grief, for our deceased friends, must needs reflect upon the memory of the dead, or the discretion of the survivers. God enable them to bear it: And supply this loss to them by his Grace and Providence: Let me say, and to the Church of *England*,

gland, by increaſing the number of ſuch men, of no worſe Learning, Integrity, and Courage; that are able, and dare defend her againſt the encroachments of Popery and Fanaticiſme.

Now to God only wiſe be Glory through Jeſus Chriſt for ever. Amen.

FINIS.